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ment cites the most important variations found in the texts used as the bases of that printed in the tract. Every future discussion of the measurements of the temple must take account of Holtzmann's contribution in this tract.

NAUMANN, WEIGAND. *Untersuchungen über den apokryphen Jeremiasbrief*. (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, XXV.) Giessen: Töpelmann, 1913. 53 pages. M. 2.20.

The pseudepigraphical letter of Jeremiah, although brief, is brimful of difficulties for the interpreter. Naumann's investigation covers its relation to Babylonian images of the gods, to priests, to cult, and to the weakness of these divinities. He takes splendid advantage of recent researches in the Babylonian field, and concludes that the letter does not contain a polemic either against Greek or Egyptian or polytheistic reverence for the gods in general but is aimed wholly against Babylonian idol worship; that the author of it knew exactly the Babylonian cult of the gods, the religious conceptions of the Babylonians, and Babylonian culture in general. There are evidences that the letter was translated, but such evidence is not strong enough to prove that the letter was originally written in Hebrew or a Semitic tongue. This treatment would be much more satisfactory to the reader if it contained the Greek text of the old letter which it discusses.

JOHNS, C. H. W. *Ancient Babylonia*. (Cambridge Manuals of Science and Literature, No. 51.) Cambridge: The University Press; New York: Putnam, 1913. vii+148 pages. 40 cents net.

Ancient Babylonia was a small country, an island, as it were, between the Tigris and Euphrates rivers. Its great cities were located there and from these centers it extended its sway far and wide. Its early population was either a mixture or a conglomerate of Sumerian and Semite. Johns's volume is packed with information, bristles with bits of early history, and is understandable to one who is well acquainted with the periods covered. But the book is too bony, too much mere outlines, for the man who does not know ancient history. To present Nûr-adad, Sin-idinnam, and Kudur-Mabug and their reigns, on one page (p. 67) of a work designed for a layman in the subject is enough to discourage any reader and to drive him to works that are really written for a layman. It is a serious mistake to publish a work so condensed as this, when it could be expanded so as to present a most fascinating and attractive history of those ancient times.

SCHLATTER, A. *Die hebräischen Namen bei Josephus*. (Beiträge zur Förderung christlicher Theologie. 17 Jahrgang, Heft 3 and 4.) Gütersloh: Bertelsmann, 1913. 132 pages. M. 3.60.

The variations between the personal-names of Josephus and the Old Testament, give us an instructive insight into linguistic equivalents of Hebrew and Greek in the first century. Schlatter confines his study to personal-names as more faithful exponents, on the whole, of the methods of transliteration in vogue at that day than place-names could be. The editions upon which he bases his investigations are those of Niese and Destinon. The fact that the transmission of the text of Josephus has introduced some alterations increases the complexity of Schlatter's problem. In dealing with the variant forms of the texts he laid down two rules: (1) if two forms of